1: Ammar E, I-5 (1951) 1954
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during the month of Ramadan, when families co-operate in providing the 'Koran reciter' as well as other guests with tea and food.

Identification with the clan sentiment shows itself in cases of murder, where the clans of both the murderer and the murdered are involved. It is the obligation of the father, son, brother, uncle or paternal cousin to call for vengeance and for the clan to support him, either by claiming compensation (which, however, is seldom accepted if the claim is acknowledged) or by counter-murder, as the Koran ordains that murder should be punished with murder. The two clans through the mediation of another clan have to settle the dispute by deciding the compensation, called 'dia'.

This is no Durkheimian merging of the individual into the group. It is simply a statement of the compelling moral law that the individual, to be in line with the group, should express group-sympathy; if the group is angry, he should be angry, if it is insulted, he must feel that he is insulted.

This pattern of social structure does not apply merely to the Silwa community and the G'afra, but applies in varying degrees to the whole province of Aswan, and many other provinces that are known to the writer in Upper Egypt. In all this, the bond of common descent and family connections is one of the strongest factors as well as the most socially effective force in the social structure.

The village could also be classified into social groups on the basis of age. From the standpoint of age there are three broad social groupings. The first is referred to as 'youngsters' (jahhal), including all boys and girls up to the age of twelve or thirteen years. The second is the unmarried group (fityan), and the third is represented by the married adults, referred to as 'men or women'.

In public there is no free mixing between these three categories as it is considered 'impolite' for a youngster to sit with men, for example, and the converse would be shameful. Youngsters can only be seen in an adult gathering serving tea, or holding the ablution laver and ewer, or as messengers. In the case of young boys, they are marked by their head cap, while unmarried boys wear a turban, and the men besides a turban wear a 'tob' which is a black outer garment, and usually carry a stick or a stave.

Apart from segregation and dress, the age criterion shows itself in outward behaviour, by considering the older people as equivalent to the paternal uncle, or as fathers, or grandfathers if they are very old. Often older people are addressed by the kinship term 'Ammy' (O my paternal uncle), especially if one wants to be 'polite'. If one does not use the kinship term one has to address the older person by the title 'Sheikh' preceding his first name.

Sex is another criterion for two definite social groups: the world of men, and the world of women. In this community it is unthinkable to have free mixing between the two worlds, or that a thing done by one sex can also be done by a member of the other sex. Men have their scope of activities either in the fields or outside the compound, the women are mainly con-

1: Ammar E, 1-5 (1951) 1954
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631 headquarters. From the point of view of central government, the province of Aswan is divided into three centres (Markaz) with a 'Mamour' in charge of each. Aswan is the capital of the province where the 'Mudeeriah' lies with a 'Mudeer' at the top.

619 504 Another incident which occurred during the writer's field work reflects the villagers' pride in their ancestry, working as a cohesive force. Clan heads and other representatives from the village paid a visit to a town called Bardis in Girga Province. The visit was in return for a visit paid by a group of people from Bardis who came to invite the Silwanians to Bardis to establish and confirm their holy descent as being related to the G'afra. This idea had started when some pilgrims from Silwa met others from the same stock coming from Bardis. Immediately they tried to find out whether they were related; genealogies were cited; and they discovered that they were connected in lineage. The group in Bardis seized upon this chance as their status amongst the other families in Bardis had not hitherto been accepted as equivalent; they thus wished to confirm their status as of 'holy origin'. The group that visited Bardis for this purpose was, of course, composed of the clan heads, or their eldest sons, 'people who could converse', a learned religious man, and two elderly men well conversant in genealogies. On their arrival at Bardis they were generously entertained for four days. After the visit, the group from Bardis wrote in *al-Ahram*, one of the widely circulated newspapers, thanking their 'paternal cousins' for the honour they had done them by their visit.

602 [609] [576] The desire for kinship relationship arises, if not in such a spectacular manner, on occasions of everyday life. It is not unusual to find village folk eager to establish some kinship relation with a stranger in the train, or with a casual guest in the guest house. To address people politely is to call them by kinship idioms. Villagers, as well as town and city dwellers, on enquiring about the way, begin, for example, by saying, 'O brother', or 'O paternal uncle, could you tell me the way to so and so'. In letter writing it is very common for friends to address each other by saying, 'My dear brother', and to write the appropriate kinship term on the envelope.

● [576] Yet the kinship structure carries within itself the defects and weaknesses of its strength. It not only functions as a cohesive and articulating force, but equally as a source of friction and sectional bias. Because the village is so mixed up in blood relationships, it suffers from all the intrigues and maladjustment that emanate from so much impinging of social relationships.

602 578 The disharmony occurs not only between families or clans, but also between very close kin. If it is claimed that every culture is characterized by a major type conflict, upon which the minor and atypical conflicts of the individual are patterned, then Silwa community suffers greatly from the stresses and strains that obtain between relatives.[1] Whether the cause is division of land, marriage problems, or reputation and prestige,

[1] G. Devereux, 'Mohave Beliefs concerning Twins', in *American Anthropologist*, 1940, pp. 388–9.

1: Ammar E, 1-5 (1951) 1954
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play group as a relative, or warned against joining them on the grounds of their being strangers.

Furthermore an age group can only extend itself, though not freely or without reserve, to the age group directly senior to it.[1] In other words, boys, for example, may be seen playing or sitting with adolescents or young unmarried men, but are not expected to mix with grown-up men. Adolescents and young men may also be seen sitting on the fringe of an adult gathering, though very infrequently. At night a man may be chatting with a group of older boys, but always sitting on the fringe of their gathering, as an indication of his aloofness. Such behaviour related to the three age groups in the village is expressed in the admonition that one 'should not exceed the limits in his behaviour'. For example, a boy who passes by a gathering of adults sprawling on the ground is not supposed to greet them, much less pass between them. Rikabi, a boy of twelve years, approached a meeting of neighbours near his home, and greeted them by saying 'Peace be upon you'. This action annoyed his father as well as the others, and provoked the father to reply: 'Go away, may peace crush you.' In this case, the boy was trying to act like a grown-up, but such precociousness is not the accepted behaviour from a boy of his age. Had he been seventeen or eighteen years his greetings would have been accepted and considered praiseworthy.

Terms of courtesy are not expected among the children themselves and avoidance is the best way of showing courtesy between adults and children. With the impact of urban life, polite children are expected to say 'Thank you' or 'May God increase your blessings' to their elders, while the latter seldom show their appreciation of the children's assistance for them, which if ever expressed would be couched in kinship terms such as 'May God increase thy blessings; thou art the master of thy uncle'.

The fourth characteristic of this period of childhood is the striking interest and respect of children for food. It is quite frequent to see boys and girls inside or outside the house holding in their hands a piece of bread or an onion and eating it while they play. They may be also seen tantalizing each other by the type of bread they have, priding themselves on their mother's good baking. Children, on the whole, tend to be preoccupied and interested in food. This shows itself in the children's ordinary conversation, in the amount of details they give in relating a folk story with food themes occurring in it, in their excessive delight in telling about a good meal that they had or that they are going to have. Feasts and ceremonies are first recalled as occasions for excessive good food. Even in both adults' and children's dreams, food is an important element in their manifest content.[2] Children prefer certain relatives to others because they offer them food and tea; they share food with those children whom they like and refuse to share it with those whom they dislike.

[1] See Chapter II for the three age groups in the village.
[2] See Appendix XI, 'A Note on Dreams', and Appendices VIII and X.

1: Ammar E, 1-5 (1951) 1954
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CHILDREN'S TALES, THEIR TEXTS, ANALYSIS AND SIGNIFICANCE

On encountering in the folklore a constellation like the Oedipus situation, it is more profitable, instead of immediately recognizing 'a universal Oedipus complex', biologically determined, to proceed 'to examine the conditions in the actual experience of the individual, which contribute to the formation of such a constellation'.[1] Such expressions could be well explained in the light of the social institutions of the village, the dominant feature of which is that the individual in his 'growing up' finds himself constantly coming up against authority and power, and therefore his orientation for achievement of social or psychological independence is grossly hampered. Paradoxically enough, the villagers' vulnerability and hypersensitivity to the feeling of 'dependence' on social or economic levels are very intense. To remind someone of help rendered to him is a positive insult; and it is disgraceful to work as a hired labourer. 'The repudiation of dependency is surely making a virtue of necessity.' The individual's craving for power manifests itself in such social norms as refusal to accept compensation, generosity which implies giving without being asked, so that the receiver would not be dependent or obliged to give back; otherwise it is a reciprocal type of give and take, making the receiver a debtor. To this virtue of repudiating dependency may be attributed the excessive insistence while offering, with excessive reluctance in accepting anything, whether a cigarette or an invitation to food. This almost ritualistic feature governs the etiquette of behaviour in many situations where interpersonal relationships are involved.

The third theme which occurs in some of the tales is that of revenge and retaliation to 'clear one's name' from shame ('ar) (stories IX, XIV, XVI, XVII, XVIII). In these tales, even Jiha, the insignificant man, must take revenge on his detractors. With this, there is emphasis on trickery and chicanery to achieve one's ends and to outdo one's enemies. Such themes, according to Kardiner, are indications of emotional tensions of people who 'oscillate between uninhibited self-glorification and constant anxiety of being outdone and humiliated'.[2] As in Japan, a slur darkens one's good name and has to be removed without a compromise, although in Silwa there are no cases of suicide ever reported as a means of ridding oneself from shame as such an act would constitute a major sin.[3] One may attribute this sensitive development of the ego to situations of excessive sibling rivalry, and the unevenness of the process of 'growing up', where severe disciplines are imposed during childhood, and severe sexual restrictions and sex dichotomy during adolescence, in contrast with a permissive infancy-training system.[4]

[1] Abram Kardiner, *The Individual and His Society*, p. 133.
[2] A. Kardiner, op. cit., p. 117.
[3] See Ruth Benedict, *The Chrysanthemum and the Sword*, p. 143.
[4] See J. F. Ritchie, 'The African as a Suckling and as Adult', *Rhodes-Livingstone Papers*, No. 9, 1943, for the effects of an uneven process of 'growing up' on adult behaviour and personality development from a psycho-analytical point of view.

1: Ammar E, 1-5 (1951) 1954
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to be specialists in transmitting to others the religious knowledge of the Holy Book and the pious ancestors. The oral means of communicating and committing to memory the accumulated experiences is the best guide for perpetuating the group's tradition. It is not surprising, then, that old people are considered as knowing more than the young, and that, on these grounds, they are worthy of respect and obedience. The young have to wait many years before they can wield the same prestige and authority, for the instruments of wisdom may only be acquired through the passage of time. It is not unusual to hear people who wish to assert their position or to impress others with their views saying: 'I am a man who has witnessed both the pre-Islamic (jahiliya) and Islamic eras.'[1]

Good memory is certainly a great asset and indeed highly valued in Silwa, and the person with a good memory is usually described as the one with 'the full head'. The ability to remember names, places, events, and genealogies enhances the person's popularity and makes his participation and consultation desirable in social activities. The emphasis on memory training is impressed on the child as early as its efforts to learn to talk. Mothers utter a few words for the child to repeat, and then ask it to go round to all those who may be present, and say these words to each in turn, and this is recognized as the best method for the teaching of language. One of the favourite amusements of adults with children is to test the latter in reciting the names of their families in genealogical order. Very frequently, however, the adults may purposely interject incorrect names to mislead the children. Some children between the age of three and four, on being asked by the writer to recite their family names, would tell him as many as four or five of their names (the first name, followed by the father's name, the grandfather's, the great-grandfather's and so on).[2] In a symbolical way, the mother encourages the child to eat pigeon's head, as it is believed that this will foster the child's alertness of memory in later years of life.

It would be very difficult to determine here to what extent the importance laid on memory and memorization has been the product of the Islamic view of learning. It should be mentioned, however, in this connection that knowledge, for the Moslem scholars, was not so much a reaching out to the unknown (research), as it was a mechanical process of amassing the 'known'; the known being eternal and given, is unchangeable. Thus the acquisition of information and the deduction from accepted premises were the most important methods of knowledge.[3] A learned man

[1] This is, of course, an artificial claim such as the English expression, 'I don't know him from Adam'. The historical sense amongst the villagers, especially the older generation, is mainly thought of in the partition between the two eras, the pre-Islamic and the Islamic.

[2] It must be pointed out that in Silwa, or for that matter in Egypt as a whole, there is no system of first names and surnames. In Silwa, every person is always called by his first name. Unfamiliarity or respect requires only the addition of the title 'sheikh' in front of the first name.

[3] H. A. R. Gibb, *Modern Trends in Islam*, pp. 64–6.

1:Ammar E, 1-5 (1951) 1954
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872 794 more memorizing of what was written in the morning, irrespective of whether the boy has actually learnt it or not during the previous period. The latter part until the afternoon prayer ('asr) would perhaps be occupied with revising the previous assignments. This is mainly co-operative work where groups of children are formed, according to the level of their advancement in their learning. On other afternoons, instead of such revision, boys may practise penmanship by writing out the alphabet, or copying out the prophetic tradition.

Such is the procedure followed every day in all the village Kuttabs, except on Thursdays, when boys leave the school after the morning break and take Friday as a holiday. On Thursday morning the boys do not write any new assignment from the Koran, but spend the morning either listening to readings from the Prophet's life and trying to learn some of the poems in his praise, or by imbibing some religious teaching, such as lustration, prayer ritual, and Islamic obligations. This might be followed by a general sweeping of the Kuttab floor in which everybody takes part. Thursday morning always ends with a congregational prayer which is said firstly by the older boys, and then repeated by the rest. The text of the prayer is as follows:

[539 782]

O, our Lord, O, our Lord,
Who listens to our petitions,
By the sanctity of Mohammed,
Frustrate not our hopes.
Mohammed is the son of Abdullah,
and the reader of Allah's Book.
As the Holy One in Paradise,
Calls us to enter into his company
Where he will give us the drink as we shall give unto him
From the Springs of Paradise,
O, our Sheikh (who is present), may God forgive his sins,
For us and for him, the door of Paradise,
As the door of Paradise is (prepared) for the Moslems
And the door of the Fire for the Unbelievers.

After this is finished, they all recite together:

O, our Mustapha (one of the names of the Prophet), accept our petition,
And teach us knowledge, and increase in that abundantly.

This prayer will be followed by the Sheikh's exhortation to all the boys to be obedient to their parents, revise at home those parts of the Koran which they have already learnt, not to play idly in the streets, and to the older boys to attend the Friday prayers in the mosque. Then the 'Fatiha' [576] will be read by the Sheikh; and the boys, after kissing the Sheikh's hand, go home or straight to the field.

1: Ammar E, I-5 (1951) 1954
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182 evaluate such institutions purely from the point of view of their immediate economic rationality and not as means of 'mutual adjustment of purposes in a total situation'. In such above-mentioned occasions, one can hardly fail to note the social values connected with prestige and the elements of reciprocity embodied in these forms of celebrations. Moreover, one cannot ignore the validity of their educative and cohesive functions. Since reciprocity is one of the major stabilizing forces in this community, its importance requires 'spinning out', since 'a solitary presentation of the principle would be ineffective'.[1] The economic method of interpreting social phenomena is one devised by particular workers as a means of considering such phenomena in the light of their particular field, and cannot be accepted as the whole or the sole explanation. The rationality of ceremonies and the functionalism of the extended family must be interpreted in the light of the community's social ends. In this connection, Firth remarks that '. . . economic activity is subordinate to social ends. It is only by studying those ends that one can see how particular economic systems work'.[2] It was pointed out how social and religious values render dealing in usury, or acceptance of compensation, repulsive to the moral code of this community. On the other hand, social prestige and rivalry
[578] combined with a weak ego-structure would explain why law-suits about land or other quarrels can be pursued with seemingly endless effort and expense, to the extent that such procedures might cost both sides more than the market value of the object under dispute.

178 Failure to assess social facts in their total cultural perspective has often militated against the best intentions of reformers. Compulsory education
182 in terms of abolishing illiteracy has yielded negligible results, as shown earlier, even compared with the expenditure allocated to it. It has been related to neither the cultural needs nor the technical skills required in rural communities. Campaigns against infectious diseases must take into account the fact that, to the villagers, fear of contagion is subordinate to the rendering of reciprocal social obligation connected with sickness. The preference for reserving and offering the 'best food' to guests or strangers rather than be eaten by the members of the family for its 'nutritional value' must be viewed and understood first in terms of 'the people's values' concerning hospitality and generosity.

178 The adherence to traditional customs, beliefs, ways of thinking and living is the basis of the peasants' psychological security. That peasants
[156] rigidly adhere to their traditions and do not listen to 'reason' as explained to them by scientists or government officials has its root cause in this

[1] S. F. Nadel, *Foundations of Social Anthropology*, p. 400. It is worth noting that in this community, as well as in many other parts of Egypt, the standardised social comments are legion as are also the respective responses in occasions of work, eating, drinking, building a house, after having a haircut, after toilet, on wearing new clothes, after having a bath, and on many other occasions for which good manners necessitate a particular expression or ejaculation and responding to it in a particular way.

[576] [2] R. Firth, *Elements of Social Organization*, p. 153.

2: Blackman E-5 (1920-1926) 1927
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754 cast the evil eye over it. To counteract this she will take as many
755 small lumps of salt as there were visitors, and throw them one by
855 one on the fire, which leaps up into flame each time. As the flames burst forth so, she believes, will the evil eye burst, and all harm caused by it be taken away from the child. This is a common practice among both Copts and Muslims all over Egypt.

754 Again, if a woman, whether Copt or Muslim, has a baby that is
755 constantly crying she believes that it has had the evil eye cast over it. In order to dispel the mischief done, the child's grandmother (either paternal or maternal), keeping it well away from her body, carries it to the *zīr* (see p. 137), round which she passes it seven times. As she does this she repeats seven times, "O angel of the water, take away the evil eye from this child." Water
[576] being very valuable in Egypt, it is believed that every vessel containing it possesses a guardian angel of the water, and this angel, it is thought, will remove the ill effects of the evil eye from the child.

When admiring a child or any other of your neighbour's posses-
[576] sions, it is the correct thing to say, "*Mā shā' Allāh*" ("What God willeth is") or "*Ṣalla 'a 'n-Nebi*" ("Bless the Prophet"), in order that your praise may not be taken for envy and that there may be no suspicion that you are casting the evil eye upon the object of your admiration.

114 The first year that I lived in an Egyptian village I fell ill two or
754 three times with fever. The villagers had never come into close
755 contact before with any Englishwoman, and so every article of
753 my dress was noticed and commented on, as well as my eyes, the colour of my cheeks, and so on. When riding through the village many kindly and complimentary remarks were made: "See, she has the eyes of a cat"—a great compliment, to the minds of the villagers—"How beautiful is the colour of her cheeks!" etc. When I fell ill the second time my attendant, a most faithful and devoted man, was convinced that it was entirely due to some one having cast the evil eye upon me. He therefore harangued the villagers, and told them that they were, of course, quite right to admire me, and that all that they said was true, but that in future such remarks were not to be made without one at least of the protecting phrases mentioned above. The consequence was that the next time I went out riding I was followed by a whole concourse of people, men, women, and children, all ejaculating as I

2: Blackman E-5 (1920-1926) 1927
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Copts MR10

thus thrown away. I have not as yet come across this custom myself.

On this day most of the people rise very early and go into the fields, spending the entire day out of doors. The men, at any rate in Fayūm Province, usually bathe in the Yūsuf Canal, the water of which is supposed to possess special *barakeh* on this occasion.[1]

On *Yōm Sabt en-Nūr*—the Sabbath, or Saturday, of the Light—people of both sexes and of all ages put into their eyes a small

FIG. 149. PALM-BRANCHES PLAITED INTO VARIOUS SHAPES, USED IN A COPTIC CHURCH ON PALM SUNDAY

quantity of powder made from the placenta of a cat dried and pounded.[2] It is believed to make the eyes beautiful. To be told that you have the eyes of a cat is a great compliment (see p. 220).

On the Coptic Palm Sunday it is the custom to plait the leaves of palm-branches, without their being removed from the mid-rib, into a variety of forms, many of which are very intricate. Sometimes a round loaf of Eucharistic bread is enclosed within the plaited leaves. These palm-branches are taken to the church for the service held on this occasion. The illustration (Fig. 149) shows a group of men holding their palms, which they had taken to the church belonging to a Coptic monastery in the desert close

[1] See p. 33.

[2] *Cf.* E. W. Lane, *op. cit.*, vol. ii, p. 223.

4: Walker E-4 (no date) 1934 (ca. 1890) MR13 Fellahin MR13

with a little yellow sand in front of him. To him resort the illiterate, lazy rabble that he may foretell to them their dark future and their unfortunate fate. He draws lines on the sand with his finger, after the patient has crossed his palm with silver (for they imagine that the veils of hidden tidings are not raised except after the payment of white money). Then he says to him, "You are a poor man. There is a tall, brown fellow" (hereupon he adds a description of him), "who speaks evil of you behind your back and seeks to accomplish your ruin"; or, "There is a girl who sadly weeps for you night and day"; or, "You are restless in your thoughts, and there is a knotty problem ahead of you which will, if Allah allows it, be solved." And in like manner he manufactures all kinds and varieties of stories and tales, and if it is in agreement with what circulates in his mind, then the enquirer will rise and kiss the hand of the fortune-teller in gratitude for his goodness since he has scattered from before his eyes the clouds of doubt, which hindered him from a knowledge of future events.

XIII

SHELL DIVINATION (ḌARB AL-WADA')

In this branch of pernicious beliefs the practitioners are Sudanese women. One of them seats herself, like her countryman, in the middle [p. 34] of the road with a collection in front of her of sea-shells, and fragments of minerals, green and red and black, each with a special name indicative of something that is passionately desired. Their clients are mostly women who had no education in their youth, and now that they have grown up have become submissive to the power of the imagination. One of them comes to the Sudanese hag and divulges to her her complaint of being jilted by her sweetheart, and his abandonment of her and his trifling with her; or, she describes to her the anger of her husband towards her and his driving her from his house; or, that she is barren, etc. Then when

8:Schaefer A-8 (1900-1901) 1904
MR13 Fellahin MR13
Upper Egypt

At Work on the Excavations.

a) General.

539x
647
554
466

24.

1. The overseers, who are appointed by the Administration of Antiquities for every field of excavation, are often mere custodians from the museum, or something similar, but in their new position they often like to play the gentleman in their dress.

So this one has put on a ṭarbûsh, the red cap with a dark blue tassel, more familiar to us by the name of fez. [292]

He sits on an elevation, in order to gain a better oversight, and to be out of the dust.

Da-l-efendi ʾaʿid ʿala-l-ʿelwe
biṭ-ṭarbūš wer-raʾabe-l-ḥelwe.

See, the efendi sits upon the height,
With the ṭarbûsh and the sweet neck.

1. Efendi is properly the term of address for Turks (it is the Greek αὐθέντης), now commonly used for officials and all other men of some rank. [576]

2. The word "sweet" is used by the peasant about as frequently as it is by our school-girls. For comparison one should recall the sun-burned, callous neck of a genuine peasant (Vollers). [192]

8:Schaefer A-5 (1900-1901) 1904
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35.

×539
466

El-ʿafu, ya bē, yafendina,
win kunna ʿibna terabbīna;
win kunna uladak teraḍḍina!
Ya dōb es-sams tewaddīna.

I beg your pardon, O Bey, our master!
If we have done something badly, then reprove us;
And if we have been thy sons, then content us!
The sun will scarcely guide us (home).

[554] [557] 1. By using very high titles in addressing their masters the peasants often curry favor. Many of our people addressed us as "Bey" and it often happened that some poor devil, asking in fear and trembling for something, would proceed in one breath to the superlative thus: "ya bē, ya bāša, ya brinz": "bey, pasha, prince".

[593] 2. That is to say: "thy good sons". For the Egyptian, the adjective is superfluous, as sons usually behave very respectfully toward their father. Even sons who are but fairly well brought up, will not, in the presence of their father, either be seated, eat or smoke, without special command to do so.

2. a. Another said: rabbīna, raḍḍīna.

8:Schaefer A-5 (1900-1901) 1904
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Upper Egypt

×539 As in the preceding song, the person addressed, is the caravan-driver.

Istanne telat daragat,
lamma awadda' rufa'ati
wa'l-luhum:
'arzam Allah agrukum fiye!

Wait three degrees,
That I may take leave of my companions
And say to them:
● [572] "May Allah bless you richly for all that ye have done for me!"

[405] [805] 1. Three degrees on the primitive sun-dial, which is made by thrusting a stick into the ground. According to it, the periods of work at the shādūf are regulated.

8:Schaefer A-5 (1900-1901) 1904
MR13 Fellahin MR13
Upper Egypt

46.

Ṣabiḥ mesāfir, gā ḥabībi yewaddā'ni, 539x
biki u-ball el-maḥarim. 'ultē-lo: lē ya'ni? 576
'al-li: u''ud ḥadāye telāt sā'āt tesalltni.
Walla, furā' el-ḥabāib ṣa'b, ya rabbi!

In the morning, as I was starting on a journey, my
beloved came to take leave of me.
Her handkerchiefs were drenched with tears. I said
to her: "Wherefore?"
She said: "O stay with me three hours, that thou
mayest comfort me!"
Truly, the parting of lovers is grievous, O my Lord!

1. "Three", is used in such songs elsewhere also, as a round number; compare No. 45.

[801]

8:Schaefer A-5 (1900-1901) 1904
MR13 Fellahin MR13
Upper Egypt

50.

Good Company.

539*
576●

Words of gratitude to parting visitors.

Lēla sa'ide!
bu-ru'yākum ḥuṣāli rāḥ.
U-kān me'i ṛēz,
sa'et šafkum 'am rāḥ.

Good night!
At sight of you, my trouble vanished.
Vexation lodged with me,
But when it saw you, it rose and left.

[P. 54 is blank]

8:Schaefer A-5 (1900-1901) 1904
MR13 Fellahin MR13
Upper Egypt

52.

Reward of Politeness.

Like the German proverb: "One need but carry hat in hand to travel safely throughout the land." [539x 576]

In reading this picturesque description of the reward of politeness, do not fail to remember that the person speaking is a poor, Egyptian peasant earning only his two and a half piastres a day. (About twelve cents). [465]

Ṣabāḥ el-ḫēr, ya lamme!
Ṣabbaḥ el-ward ʿala-z-zēn.
Ya min ṣabbaḥ, saddē dēno,
wištara, we-lā baʾāš ʿalē dēn,
wištara ʿabd balfēn,
yistāhil rukūb el-ḫēl.

Good morning to you assembled here!
The roses wished the glorious one good morning.
He who wishes a good morning, wipes out his debts,
And buys and has no debts, [467]
And buys a black slave for two thousand, [435]
Who is worthy to ride upon horses. [554]

2. "The glorious one" is the Prophet. With this greeting of the roses, compare No. 6, l. 7 and No. 7, l. 2.

3. That is, at an exceptionally high price. The coin is not indicated; 2000 is frequently used as a large, round number. [801]

6. After the manner of a gentleman.

8:Schaefer A-5 (1900-1901) 1904
MR13 Fellahin MR13
Upper Egypt

82.

The Daughter of the Great.

X 539 563 In many villages there live, besides the fellāḥs, Arabs who have become settled. Inspite of the fact that they are, for the most part, not to be distinguished from the fellāḥs in their mode of living and often not even in their dress, yet the Arabs are very proud of their extraction. They are [576] pleased to be addressed thus: Ja šēḫ el-ʿarab = "Shēkh of the Arabs".

Bint el-akabir mālya ʾulletha.
taḥt es-selālim šaḥšaḥit libbetha.
šawirtē ʿa'li bil-ḥuṣan amsikha.
ʿamalit amīre, bintē šēḫ el-ʿorbān.

The daughter of the great filled her water-bottle;
[301] Under the stairway her necklace jingled.
I wanted to take her on my horse
But she held herself proudly, as a woman of rank and daughter of the Shēkh of the Arabs.

[342] [312] 2. The stairway ascends on the outside of the house, and beneath it, in its shade, stands the large water-jar (zīr), in which the day's provision of water is kept.